THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (ISA. 25: 8, 9).

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HOW CHRISTIAN WRITERS HELP US.

To the minds of Latter-day Saints the question, "Was Joseph Smith a prophet?" is second only in importance to the question of the divinity of the mission of Jesus. Our whole system of belief is founded upon the interpretation of the scripture given by Joseph Smith. Our belief concerning God our Father rests upon what He has told us through the man who to us is the restorer of the primitive gospel. The world has no faith in the founder of "Mormonism," though the claims which he put forth are such as to attract the attention of even the most casual observer of religious history. To us those claims are of the greatest importance, and any attempt to substantiate them, though, perhaps, no more than a repetition of what has often been said and published, is entirely worth while. If that claim is without foundation, then we might well say with St. Paul, that "we are of all men most miserable," for we are following the guide of one who had no right to be a leader of men seeking salvation.

It will, therefore, be my object to indicate briefly a line of study by which each of you may strengthen your testimony that Joseph Smith was what he claimed to be—the recipient of visions and revelations, a prophet of God, and the restorer of the Church of Christ. It is generally conceded that if he was not deceived, or himself the basest of deceivers, his testimony must stand, and be accepted by all earnest seekers after God. These two points, then, become worthy of special examination, and I shall point out to you how you may undertake such a study.

The same questions have always had to be met in regard to the teachings of the New Testament. Were the men who wrote them deceived, were they impostors, or are the stories that they wrote concerning the life and labors of Jesus to be believed as they stand? Many worthy defences of the works of the disciples of the Master have been written, many arguments advanced which seem impossible of refutation. It is interesting, at least, to note how many of these arguments may be applied to Joseph Smith and the work which he established, without losing any of the force with which they support the Christian cause generally. As it is the Christain world which rejects the testimony of our first leader, I think it no more than just to employ the same tests in support of "Mormonism" which have been so effectively urged in the defence of Christianity. I wish to call your attention to some reasoning which has impressed me as being especially adapted to aid us in our effort to substantiate the claims of our martyr prophet. Therefore, the greater part of the present remarks will be no more than an application of some of the evidences set forth by Paley, Alexander, Nelson, and others, in their efforts—not unsuccessful—to meet some statements of unbelievers such as Strauss and Renan. I have before me a small volume by Fisher, the language of which is very concise, making it convenient for quotation, from which I shall quote freely. I assure you that the ideas contained in this book represent the method of the most worthy of those who have undertaken a defence of the gospel narrative. My quotations may be long and my comments brief; but it is not my object to prove, but only to indicate how you may go about to prove to your own satisfaction the truths which we are commissioned to proclaim to the world.

Joseph Smith, a poor boy with no education, says he saw heavenly visions, and on the strength of those manifestations founded a Church which during his life made rapid progress in the world, and after his death continued with unabated vigor to gain in numbers and general prosperity. No one disputes the fact that the Church was an outgrowth of his work, and few refuse to admit that he died for the testimony he bore. The explanation of the work he founded and the manner in which he bravely suffered hardship and death for his conviction is what the world is seeking to-day.

In search of this explanation I shall apply some Christian tests to substantiate the truth of Joseph's testimony, beginning with an effort to see whether he, himself, was deceived, only thinking that he saw visions and received revelations from the Father. In answering the contention that the disciples of Jesus imagined that they saw the resurrected Christ, Fisher says, "There is no probability that they were looking for any such reappearance of Christ." And continuing, "There was, then, no preparation of mind for such a delusion as the hallucination theory implies." Was Joseph

Smith expecting to be favored by a visitation of the Father and the Son when he repaired to the grove to enquire concerning his course in life? The fact that there had been no heavenly visitation for many hundreds of years, and the belief which was prevalent that revelation had ceased, does away with the possibility of Joseph's having been in a mood to imagine such a thing as he claimed to have seen. He could not have been expecting such a manifestation: in 1820 the very idea of a heavenly vision was little less than heresy, not to mention that God and His Son as distinct Beings of body, was a conception foreign to the theology of the day. Had this manifestation been the result of hallucination, caused by previous pondering, we should expect to find it a vision of an entirely different nature, corresponding more nearly to the beliefs of the time. Then, the fact that for a period of three years Joseph was ostracized from society, was ridiculed, and persecuted almost beyond the power of one so young to bear, though he never faltered in his testimony regarding his first vision, is, at least, presumptive evidence of the reality of that visitation.

Joseph could not have been expecting such a manifestation as he received in the spring of 1820, and, though having received one vision, he might have expected a revisitation when he claims the angel Moroni appeared to him, there are other considerations which preclude the possibility of his having been deceived in regard to his conversations with this heavenly messenger. Remembering that he went to the hill once every year for four years, on the same day of the same month, and there met the angel, and was instructed by him, let us consider the words of Mr. Fisher in regard to the appearances of Jesus after His resurrection. He says, "But besides these considerations, the idea of hallucination is shut out by one remarkable peculiarity of the alleged manifestations of the risen Jesus. They took place, as Paul's testimony shows, at intervals, and in a definite manner. They began at a certain time—on the third day—and they ended after a brief period. Had the followers of Jesus been in the state of mind out of which the illusions of hallucination might arise, and if this had been the source of what they thought to be actual reappearances of Jesus, these manifestations would not have begun and ended at these definite points. They would have suddenly ceased." To whom does this argument against hallucination apply most forcibly, to the disciples of Jesus or to Joseph Smith? Do men's minds so follow the seasons as to permit one to imagine that one sees a vision on the same day of the same month and in the same place for four successive years? The possibility of the visitations of Moroni being imaginary disappears.

The fact of the visit of John the Baptist is attested by the testimony of two men, and the difficulty of believing this manifestation an illusion grows because of the presence of the companion of the Prophet. This visitation, those in the Kirtland temple, and the

one wherein the witnesses were shown the plates of the Book of Mormon, are not hazy visions; those who beheld them were not in doubt as to the reality of what they saw, and their testimony stands and must stand unless it can be shown that they were base deceivers. Joseph Smith, then, was not deceived. He knew what he said, whether it was true or false.

The question remains to be answered, "Was Joseph Smith an impostor?"

No one, I think, will credit him with having, at the age of fourteen, concocted a plan to deceive the world; his very youth precludes the idea, but even had he carefully laid plans at that age, the chances that they would meet with success, strange and bold as they must have been, are few, indeed. So great a scheme, coming from the brain of a mere boy, and pure deceit all the time, succeeding in every respect, if not an impossibility, is at least an anomaly. And, moreover, I maintain that, had he planned his story as a deceiver, he would not have left us in doubt as to the date of his first vision. He would have told us the exact day, expecting that the event would go down in history. But he did not realize the importance of that first vision, and, therefore, he has not left us any information as to the day and month when he received it. Add to this fact that he did not so much as claim to receive another visitation for three years, and the probability of his having been deliberately deceiving the world also disappears. If we look for signs of the impostor, we must look at his work as a man, not at his story told in the innocence of youth.

I think few will wish to accuse Joseph Smith of deliberate deceit concerning his earlier visions. Let us look at his later life. When he had grown old enough to learn what was popular and what was distasteful to the Christian world, he should, had he been an impostor, have followed in the current of religious opinion and taught those doctrines which were likely to please his hearers; but, instead, he proclaimed teachings which brought down on his head the wrath of all Christendom; he told the world that they had not one true Church, that the authority of God was not among them, that the Bible was not the only book which contained the teachings of Christ, and that he had received repeated visits from heavenly beings. These were not the teachings of one seeking the good pleasure of the multitude. The manner in which he fearlessly taught his doctrines, the way in which he as fearlessly parted with the witnesses to his story of the origin of the Book of Mormon, men who could have exposed any fraud with a breath, and the manner in which he rebuked those most closely connected with him, showed him to have had no fear of being exposed by men. If he deceived, he did so so thoroughly that not even his closest associates were able to detect his imposture, and he was so confident of his ability to continue that secret deception that he feared nothing his friends might do. The impostor must dread

most those who best know him and his works; but there is no evidence that Joseph Smith lived in expectation of an exposure. Surely such men as Wilford Woodruff and John Taylor, men whose characters can not be impeached in any respect, would, in their association with the prophet, have discovered him in his trickery. Some might answer that the Higbees, the Fosters, and the Laws did find him out. We need only answer that these same men planned his death. Shall we let the disagreement of such men with the prophet be evidence of his treachery?

But I have drifted away from my "Christian Evidences." In our effort to solve the problem of Joseph Smith's sincerity we can again employ some reasoning used by supporters of the New Testament. Great stress is laid on the fact that some of its writers relate things "discreditable to themselves," "speak of their ambitions and contentious rivalry, and the way in which they were rebuked by Christ," and "tell how they forsook Him." These things are pointed to as being absolute proof of the honesty of the disciples. Joseph Smith tells of his own faults, and he even tells how God rebuked him, and how the plates were taken from him for a time. The words of the third section of the Doctrine and Covenants, "And behold, how oft you have transgressed the commandments and laws of God, and have gone on in the persuasions of men: for, behold, you should not have feared men more than God * * *," show the candor and honesty of Joseph. If the words of Jesus' followers which are "discreditable to themselves" show their honesty so that Fisher can say concerning them, "What better proof can there be of their candor?" Joseph Smith stands as a man of candor and honesty, judged by the same standard that has been employed in judging the disciples of Christ. I agree with Mr. Fisher, that we need no better evidence of candor.

(TO BE CONTINUED.)

A FORCEFUL ENVIRONMENT.

I SEE around me every day, conditions both gladsome and pitiful. I see lovely homes, well cared-for, surrounded by flowers and lawns and all those beauties and comforts which appear to make home-life happy and full of contentment, while across the way I see a more saddening picture. A "tumbledown" cottage, devoid of apparent happiness and contentment, unadorned by natural beauty, a place which, to the proud and supersensitive would be repulsive—would be approached with a certain degree of resentment. Which, I ask myself, is possessed of that environment from which great and noble men emerge? From which place does the world draw her truly great thinkers, her most honorable statesmen, her whole-souled men? Think about it.

I do not intend to enter into a lengthy discussion, or to give an exhaustive treatise here, nor do I profess to be able to do so. I

merely strive to leave one or two thoughts that may be of value. I sometimes think the poverty-stricken mother cries out within her soul that if she were blessed with means to do more for her children she could doubtless make something of them. But let us see if that is a necessary requisite. Your wealthy neighbor very possibly carries with her an air of superiority, feels that she is above you, and very possibly scorns your poverty. Like the bewildered follower of Jesus, they wonder if "any good thing" could proceed from such a lowly home. But there is a vital element lacking in the make-up of such people—a rare quality which we call humility; and where is a richer profusion of this enviable quality to be found than in the humble cottage? Humility is an essential requisite of the truly great man or woman, and you, in your little home, possess it. You have that necessary quality of future greatness, which is a boon to the home, whereas, in many homes where wealth abounds, humility is rare. If love, honesty, virtue, cleanliness and uprightness, coupled with humility, exist in your poorer home, you have every advantage to give to the world, in your children, men and women of power and influence for good. The secret, parents, lies with you. Do you set a worthy example? Are your actions exemplary? Are you watchful in your conversation? Are your dealings with men honest and aboveboard? Are you, yourself, living the good and pure life you would like to see your children live? If thus you sow, thus also shall you reap, and there shall be rejoicing at the harvest.

Now to the main thought that leads me to write. I often wonder if we realize that the little eyes and ears of our children are ever open, and keen in their observations of things. The mother who teaches the child to tell the collector she is not at home, for instance, sows the seed of a damnable lie in the sensitive soil of the child's brain, and that seed will spring forth ten-fold in future years, to her remorse and sorrow. The father who is shiftless in his manner and careless in his habits, may little realize the possible results. The following is a fair warning to all such parents. There may be a faint streak of humor attached to this clipping; but I find a more solemn lesson therein.

CHANGING PLACES WITH FATHER.

This is a Sheffield boy's essay on what he would do if he could change places with father:—

I should be belting the children round to make the children do what I told them, and my father would be a boy now. I should be working down the pit and getting money, and having about half a crown for myself.

I should go to the public and drink beer and get drunk, and come in at two o'clock and sleep on the sofa all night. I should be getting drunk every Saturday. I should give the children a penny apiece every Saturday, and my mother would row with me, and then we should start fighting, and break some pots, and make the children go to Sunday school every Sunday morning.

These ideas crept into the mind of the little fellow as a result of his observations. The neglectful parent may, in years to come, blame the home, the poverty, the lack of opportunity, the environment, if you will, for the evil conduct of his grown-up son, forgetting, meanwhile, that he, himself, was a vital factor of the child's environment. Had the father been temperate, patient, clean in his converation, moderate in his habits, devoting his spare time to the care of his family instead of to riot, his boy would doubtless have formed equally noble ideals. Is there not a lesson in this example? Does it not show that an elegant home, beautiful surroundings, and abundant opportunities, are not *the* essential elements, but rather that the examples of parents, and older brothers and sisters are the most forceful part of environment? No Church urges moderation in all things more emphatically than does the Church of Jesus Christ of Latter-day Saints, and every parent who is a true saint will remember that his or her example and teaching and life throughout will be a mould from which the child will partly shape his future. Ask yourself this question and then ponder over it: Do I set a noble example to my children, and is my life a silent sermon on what may be the richness of poverty, and is the grandeur of honesty, and the glory of godliness?

Accrington. CLYDE C. EDMONDS.

"TAKE HEED TO THYSELF."

THIS instruction is appropriately applied to man's physical condition, as well as his moral and mental state. How many persons ruin their health and lose their lives through pure carelessness. They over-eat, over-work, over-act; they are rash, headstrong, and heedless; and by and by they reap the fruit of their rashness in accident, disaster, pain, misery, and various troubles.

MOST of the sicknesses which people suffer are clearly avoidable. Most people die prematurely, and, so far as the time of their death is concerned, neeedlessly. Many are dragging out a living death, being a burden to themselves and to others, when they might have been strong, vigorous, courageous, helpful, useful men and women, if they had only taken care of themselves.

It is the business of parents to teach their children diligently the things they ought to know in order to take care of their own health; and it is the business of Christian men, and sensible men of all kinds, to watch over their own physical condition, and that of those committed to their charge. Every man must bear his own burden; and if we refuse to listen to the voice of wisdom and discretion, we shall suffer for our own neglect, and no one can relieve us of the consequences of our own wrong-doing. If we are careless and rash, no one can watch us so closely as to prevent our injuring or killing ourselves.—*Common People.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 16, 1914.

EDITORIAL.

JOSEPH SMITH'S PROPHECY ON WAR FULFILLED.

(*Concluded from page 236.*)

Again; there is the prediction that war should be poured out upon all nations, beginning with the "rebellion" of South Carolina; and history is filled with records which testify that since April, 1861, this old world has had more than a sufficiency of war and bloodshed. All the great nations have had a full share of these things (and the end is not yet), and including the smaller nations a long list can be made up. We cannot give the necessary space to publish all their names; but among the principal ones are: Argentine, Austria, Bolivia, Bulgaria, Brazil, Chili, China, Denmark, Egypt, Ecuador, France, Germany, Great Britain, Greece, Holland, Italy, Japan, Mexico, Montenegro, Persia, Prussia, Poland, Roumania, Russia, Servia, Spain, Transvaal, Turkey, United States, Venezuela, the Central American states, etc.

It is not yet quite fifty-three years since the civil war in the United States began, and the list of nations, or people, who have at some time or other since 1861 been engaged in war, can easily be extended to one hundred. Now, if each of these wars occupied an average of only one year from beginning to end, we should then have the equivalent of one hundred years of war since the date given. But some of the nations that are named have had several wars. Take the United States, for example. It has had the war of the Rebellion, the war with Spain, and with the Phillipinos—besides several with the Indians, and altogether it has been engaged for, say, ten years in war since 1861. The war record for Great Britain during the same period is as follows: War with China, 1862; second Maori war, 1863-6; Ashanti war, 1864; war in Bhootan, 1864; Abyssinian war, 1867-8; war with Bazotees, 1868; third Maori war, 1868-9; war with Looshais, 1871; second Ashanti war, 1873-4; third Kaffir war, 1877; Zulu war, 1878-9; third Afghan war, 1878-80; war in Basutoland, 1879-81; Transvaal war, 1879-81; Egyptian war, 1882; Soudan, 1884-5-9; third Burmese war, 1885-92; Zanzibar, 1890; India, 1890; Matabele wars, 1894 and 1896; Chitral campaign, 1895; third Ashanti campaign, 1896; second Soudan campaign, 1896; Boer war, 1899. Mexico has had more than ten years of war, and if we should reckon up all the time that the different nations of the earth, large and small, have spent in war during the fifty-three years

period just closing, we should probably get an equivalent of two hundred years of conflict altogether. That is the record for this old world since the civil war prophecy began to run—four years of war for each one of time, or reducing the aggregate of the war period by one half, we still have two years of conflict for every one of time, without a single interval of peace. It is a fearful story when it is told, and already within a period of little more than fifty years, the prophecy which says that war should be poured out upon all nations has been practically verified. A feature of the case which makes its fulfillment all the more remarkable is that during portions of this same period the most widespread and persistent efforts have been made to bring about a reign of peace among the nations of the world.

Another portion of the prophecy reads, "That the cry of the saints and the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth," etc. This is not an express statement that some of the membership of this Church should have to yield their lives for the cause of truth. Yet it is undeniable that the language used is tantamount to a specific statement that the blood of some of them should be shed, and it is a sad commentary on the Christian civilization of our times that this prophecy has been literally fulfilled. The Haun's Mill's massacre of defenseless men, women and children is a case in point, and the assassination of Joseph and Hyrum Smith is another, and these instances are by no means the only ones where individuals of this Church have been called to yield their lives in martyrdom. What makes the fulfillment of this prophecy worthy of special attention is that the whole opposition to this people, and the attendant mobocracy and destruction of life and property, have been aroused primarily by sectarian preachers, then seconded by politicians and newspaper correspondents, magazine writers, book authors and street orators, and others of these classes. It is thus manifest that these barbarous deeds are traceable ultimately to the best orders and classes of society that modern Christianity and civilization can produce. The low and the uneducated have never been the real LEADERS in these outrages upon us. The last few lines are reaffirmed lest the reader may think they have not been duly considered. It is manifest, then, that when Joseph Smith spoke of the blood of the saints being shed, he was speaking squarely AGAINST the PROBABILITIES in the case; or if one should wish to deny this proposition, it may suit him better to accept the alternative that modern Christianity, with its spirit and educational powers, has brought the people of this world into a condition where many of its higher representatives are disposed to incite the rabble to deeds of violence and murder.

The prophecy states further that famines should cause the people of the earth to mourn, and the awful misery and destruction of life that have been caused by them since 1832, when the pro-

phecy was given, forms one of the most heartrending chapters in modern history. It will be impossible for us in the limited space at our disposal to do more than give the date and place of their occurrence, though the list is not complete.

In 1860-61, 1865-66, 1868-69, 1873-75, 1876-77, 1899, 1908, there were famines in India of more or less severity—the worst one occurring in 1899, when, it is estimated, that people to the number of eleven millions perished.

In 1867-68, 1872, 1880, 1890-92, and 1908, Russia suffered severely.

In 1870-73 more than one million five hundred thousand perished for lack of food in Persia.

In 1877-79, 1888-89, 1907-8, and 1911, China was stricken with famines which destroyed MANY millions of its people. Other countries have also suffered greatly from crop failures; but those now named include those where the loss of life has been so terrible. It is noticeable also that in more recent years the frightful destruction of life caused by them has become more appalling.

Again, the prophecy states that the inhabitants of the earth should be made to mourn because of plagues that should be in their midst. The loss of life that has been caused by them is not so terrifying as that which famines have occasioned, still it is not inconsiderable. Thus in 1865 the regions bordering on the eastern Mediterranean were stricken with cholera, and fifty-five thousand deaths resulted from that one visitation alone. Since that time the same scourge has occasioned many deaths in various parts of the world. What is known as the "Grip" in the United States made its first appearance as a plague in that country not many years ago, and was more fatal than the cholera, thousands perishing from that cause alone in the vicinity of New York before its ravages could be stopped. In 1907 San Francisco, California, was greatly alarmed by the appearance of "Black Plague" in the city, and it was with the utmost difficulty that it was prevented from spreading throughout the country. But all these are of minor importance when considered in connection with what might be called the very plague of death itself which, during the year 1913, caused "waves of terror" to sweep over the United States, and if something is not speedily done to check its progress, the wholesale destruction of the American people is said to be inevitable. This is according to reports published in the *Christian Work and Evangelist*, New York, during the latter half of the year 1913.

Earthquakes also were to cause mourning among the people, and this portion of the prophecy has been fulfilled in the most literal manner, as the numerous shocks and great loss of life attendant upon them since the prediction was uttered bear faithful testimony. The following list is by no means complete, as it would be too lengthy to publish in full:

Forty shocks at Bogotaro, 1834.

Concepcion, Chili, destroyed 1835.

Destruction in towns of Calabria, 1,000 killed, 1835.

Nearly half of Port Royal destroyed, 700 lost, whole island damaged, 1839.

At Ternato thousands killed. Whole island made waste, 1840.

Awful shocks at Ararat, 3,137 houses destroyed, several hundred lives lost, 1840.

Great shock at Zanti, many perished, 1840.

Terrible quake at Cape Haytien, St. Domingo, 4,000 or 5,000 lives lost, 1842.

Guadaloupe entirely destroyed, 1843.

At Rhodes and Macru 600 were killed, 1851.

At Valparaiso 400 houses were destroyed, 1851.

At Melfi, Italy, 14,000 perished, 1851.

Thebes, Greece, nearly destroyed, 1853.

San Salvador, South America, ruined, 1854.

Anasco, and Sumoda, Japan, destroyed; Jeddo much injured, 1854.

Broussa, Turkey, nearly destroyed, 1855.

Several villages in Central Europe destroyed, 1855.

Jeddo, Japan, nearly destroyed, 1855.

On the island of Great Sanger about 3,000 were killed, 1856.

At Candia, Rhodes, etc., hundreds perished, 1856.

In Calabria at several towns 10,000 were killed, 1856.

Corinth nearly destroyed, 1858.

At Quito immense damage was done, 5,000 perished, 1859.

At Erzeroum thousands were destroyed, 1859.

At Mendoza, South America, 7,000 were killed, 1861.

At Guatemala 14 churches and many other buildings were laid in ruins, 1862.

At Rhodes 13 villages were destroyed, 1863.

At Manilla 10,000 people were killed, 1863.

In Sicily 200 houses were wrecked, 1865.

At Mitylene the killed numbered 1,000, 1867.

Djoija destroyed, 400 lives lost, 1867.

Arequipa, Iquique, and many other towns ruined, 25,000 lives lost, 1868.

At Santa Marina, town destroyed, 1869.

In Calabria several villages ruined, 1870. In 1872 California suffered the loss of several towns.

Tehru destroyed, 500 people killed, 1872.

All of the foregoing reports are taken from Hadyn's Dictionary of Dates (see under Earthquakes).

Those that follow are obtained from other sources:

San Salvador destroyed, 1873.

At Cuba, Venezuela, 600 killed, 1878.

Violent shocks felt in half the world, awful in South America 1878.

Great shock at Agram, 1880.

Cassamicciola damaged, 1881.

Forty-five villages destroyed in Chio; in many places the population disappeared, 1881.

Awful shock at Costa Rica, 1881.

Cassamicciola sunk, great damage in other towns, 8,000 killed, 1883.

At Krakatoa 10,000 lives were lost, 1883.

Awful destruction in Java and vicinity, 100,000 people perished, 1883.

In Asia Minor, 1,000 killed, 20,000 made homeless, 1883.

Widespread shocks in Spain, hundreds of lives lost, 1884.

Northern parts of New Zealand laid waste, 1886.

Alarming quakes in the U.S., Charleston damaged, 1886.

In Italy and France about 2,000 killed, 1887.

Terrible shock at Yunnan, 5,000 perished, and elsewhere, a tract of land was swallowed up, 10,000 lives lost, 1888.

In Phillipine islands 300 lives lost, and hundreds of houses were destroyed, 1888.

Terrible shocks in Costa Rica, great loss of life, 1888.

Other heavy shocks followed in various parts of the world until the year 1901, which was memorable for its calamities, one being associated with earthquakes and the volcanic eruption of Mt. Peele and Solfriere, which overwhelmed thousands of people; but the horrors of that event were far exceeded when in 1905, southwest Italy and the island of Sicily were shaken by the most terrific earthquakes, which razed cities and towns and caused the death of more than one hundred thousand people. This was followed in 1907 by the destruction of a great part of the city San Francisco, U.S.A., with considerable loss of life, and with the first month of the new year, 1914, has come the news that Japan has recently been visited with a terrible earthquake calamity in which many thousands have perished. Volcanic eruptions have added their destructive forces to the awful disaster. The thriving city of Kagoshima, with its 64,000 inhabitants, has disappeared under the fiery flood of ashes. There are few survivors. Three villages on the island of Sakura, where the volcano is located, have been blotted from the map, and most of the fifteen thousand people who lived there, have perished. Hundreds of earth shocks are said to have tumbled scores of villages into ruins. A great tidal wave at the same time swept thousands more to death, and with famine in the north of the empire, death and destruction are revelling in their fearful orgies in that stricken country. May God pity the poor, blinded children of men who provoke the Almighty beyond the limit of His patience.

T. W. B.

CULTIVATE an enlarged charity for all mankind, however they may differ from you in their religious opinions.

MINUTES OF NOTTINGHAM CONFERENCE.

THE Nottingham annual conference was held on Sunday, April 5th, 1914, at Mechanic's Institute, Burton Street, Nottingham. President Hyrum M. Smith of the European mission; Elder Thomas W. Brookbank of the Liverpool office; President Leonard B. Nielson of the Leeds conference; Elder Wollerton Brinton of the Sheffield conference; President Eddis W. Watkins and fifteen traveling elders of the Nottingham conference were in attendance.

The morning session, which commenced at 10:30, was devoted to Sunday school interests. Opening hymn, "When the rosy light of morning." Prayer by Elder William E. Cox.

The sacramental hymn, "Come, follow me," was then sung. The verse (see hymn book, page 403), "While of these emblems we partake," etc., was repeated in concert by the congregation.

The sacrament was administered by Elders W. Leonard Evans and John M. Mills, after which Brother George W. Thompson made some interesting remarks showing the importance of the sacrament, and the necessity of partaking of it worthily.

A young Miss, Ivy Perry, led the congregation in a concert recitation of the twenty-third psalm.

A solo, "What shall the harvest be," was sung by Sister Eva Calladine, the congregation joining in the chorus.

The Articles of Faith were recited individually by the children of the primary department of the Nottingham branch Sunday school.

The songs, "Our Angels," and "Daisies bright," were sung by the little children of the Eastwood branch Sunday school.

President Hyrum M. Smith said that great joy and satisfaction filled his soul while listening to the exercises which had been rendered by the little children. He commended the parents and Sunday school officers for the interest taken in their behalf. I have the greatest love for them, he said, and my heart goes out in sympathy for those little ones who do not have the opportunity of receiving the instructions and care that will train their young and tender minds in righteousness. The saints desire their children to grow up in faith and good works, and to be kept morally clean and pure, and physically strong. We invite all parents to permit their children to attend our Sabbath schools and partake of the same blessings that we enjoy.

The hymn, "In our lovely Deseret," was sung by the congregation.

President Eddis W. Watkins made a few closing remarks.

Singing, "True to the Faith." Benediction by Brother Thomas Harrison.

The afternoon session commenced at 2:30 by the choir and congregation singing, "Redeemer of Israel." Prayer by Elder George H. Wheatley. Singing by the choir, "Captain of Israel's host."

Elder James Andrews presented the general and local authorities of the Church, who were unanimously sustained.

The anthem, "O Lord, most merciful," was sung by the choir.

Elder Charles Buck was the first speaker. He stated that the Savior's advice was, "Seek first the kingdom of God." He then described the kingdom that was established by Christ during His ministry upon earth, stating that people became subjects of that kingdom by complying with the rules of adoption that were set forth, namely: faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost. These same ordinances are essential for admittance into the kingdom of God to-day.

Elder Wilford H. Pyott sang a solo, "Teach me to pray."

Elder Lorren Collet gave a brief outline of ecclesiastical history. Told of the dealings of the Lord with His people from the time of Adam down to the time of Christ. Reviewed Christ's ministry and the establishment of His Church. Told of the apostasy that followed, and then of the restoration of the gospel through the Prophet Joseph Smith.

The choir then sang the anthem, "Hark, hark my soul."

Elder Thomas W. Brookbank stated that ever since the Church of Jesus Christ of Latter-day Saints was organized in this dispensation, the eyes of the world have been upon it; and evil, designing men have sought to overthrow it. There have been times when, in the eyes of such people, the "Mormon" Church was in a critical condition, and its end had surely come; yet, by the power of God, the humble followers of the Prophet Joseph Smith have overcome every difficulty and have become stronger in the faith. He spoke of a number of false accusations which have been brought against the Latter-day Saints, and proved their falsity. He showed that the Book of Mormon was not founded on the Spaulding story; but it is a divine record, translated by the power of God, and should be accepted as such.

Concluding hymn, "E'er the sun goes down." Prayer by Elder George Woolford.

The evening session commenced at 6: 30 by the choir and congregation singing, "Come, listen to a prophet's voice." Prayer was offered by Elder Wollerton Brinton. The choir sang, "We're not ashamed to own our Lord."

Elder W. Leonard Evans was the first speaker. He stated that if a person would read and understand the scriptures he would be convinced that there was to be an apostasy from the gospel of Christ. Then if we examine the religious denominations of our times we will plainly see that it has taken place. Therefore, it is essential that a prophet be sent of God, and given power to restore the gospel. He then gave evidence showing that Joseph Smith was the prophet thus chosen.

Sister Nellie Clark sang a solo, "Cathedral voices."

President Leonard B. Nielson said for a person to understand

the higher principles of the doctrines of Christ he must first understand and comply with the fundamental principles. If we make the foundation firm and solid we can then build on it with success. Faith is the underlying principle of all religion, yet faith alone will not gain salvation for any person. But true faith in Christ will instil within the heart a desire to be like our Savior. We very naturally, then, will keep the commandments which He gives us.

Sisters Lonie and Lizzie Welch sang a duet.

President Hyrum M. Smith said the Latter-day Saints are the friends of all people, and enemies to none. We do not try to force men to accept our views; but if they desire to live a better temporal and spiritual life, and prepare themselves for eternal life, they will make no mistake by giving heed to the principles taught by the Latter-day Saints. There are only two churches that claim to be the only true church, namely: the Roman Catholic and the Church of Jesus Christ of Latter-day Saints. The Protestant churches are mere outgrowths of the Catholic, so they are all without foundation. Both of these churches mentioned can not be right; but if one be right, which is it? Which has the divine authority to officiate in the ordinances of the gospel? The Roman Catholic church claims a direct line of authority from the Apostle Peter down to the present time; while the Latter-day Saints claim there has been an apostasy from the gospel of Christ, and a restoration through revelation. When in positions of power man has a natural tendency to exercise unlawful authority, and to force people to do his bidding. History plainly points out this fact. Previous to and during the time of Constantine, and for centures following, many people were tortured and cruelly murdered because they could not see eye to eye with those who claimed the authority. Christ forced no man to accept His teachings. He went among the meek and lowly and received into His fold those who desired to accept His teachings, and live a righteous life. It seems sufficient proof that men who exercise unjust dominion and force people to accept religious principles, are not called of God. How do the Latter-day Saints exercise the authority they claim? They have perfected an organization. They preach the gospel and cry repentance unto nations just as the Savior and His diciples did. They admit into the Church those only who repent and become converted. They teach the people to live lives of purity and holiness and to refain from everything that is evil, and to obey all the commandments of God in order thereby to gain for themselves the assurance of being on the right path to obtain eternal life, but they never try to coerce any man in what he shall or shall not believe.

President Eddis W. Watkins exhorted all hearers to keep the commandments of the Lord, and to be diligent in their search for truth.

The choir sang the anthem, "Song of the Redeemed." Closing prayer by Elder Thomas W. Brookbank.

On Saturday evening, commencing at 6: 30, a priesthood meeting was held, when reports of the work done since the last conference, were submitted. A general determination to continue the work with vigor was manifest, and some timely counsel and instructions were given by President Hyrum M. Smith and others.

JAMES ANDREWS, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters address of the Bristol conference, until further notice, is 11 Woodborough Street, Easton, Bristol.

Baptisms.—On Saturday, April 4th, 1914, a baptismal service was held at Manchester (Manchester conference), at which four souls were added to the Church. Elders Stanley T. Fotheringham and James E. Davis officiated.

Release and Departure.—Elder Orval W. Adams, who has been laboring in the Liverpool office, as secretary of the British mission for about one year, has been honorably released, on account of ill health, and took passage for New York, per s.s. *Campania*, on April 4th, 1914.

SMILES AND GENTLE WORDS.

"A smile is but a little thing
To the happy giver,
Yet full oft it leaves a calm
On life's boisterous river.

"Gentle words are never lost,
Howe'er small their seeming,
Sunny rays of love are they
O'er our pathway gleaming."

SELECTED.

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